CORRESPONDENCE.

To My Brother Walter G. Snader.

Blemont City, Clay Co., Fla., Mar. 14, 1886.

This is the 22nd anniversary of your birth, and what a beautiful day it is. How time flies. It seems but a few years since Stella and Allie were called to look at their "little brother" and now he is larger than we. Oh how joyful we all were on that Sabbath morn. This little brother was rocked by his little sisters with so much care. We loved him from the first. It was none other than you my brother with your jet black hair and chubby fists. Our baby days are so free from care they are the only happy days. We were so proud of you brother and I hope by the grace of God we will never have cause to be otherwise, for we love you so dearly, that your cares are ours and your troubles are ours, and I pray God to deal gently with you and lighten any trouble that may fall upon you to bear. But again we remember so well the night he was 21 yrs. old. One year ago tonight. His surprise was even greater than when he first looked upon his little sisters Stella and Allie. When ladies and gentlemen came in and gave him a surprise reception. Nay, do not smile, my brother. It is to you I dedicate my thoughts tonight in regard to the position in which you now stand.

Now you know and realize upon what a precipice you stand. Do not travel in life to see how near you may go to the brink without falling over; as much as to say, see how brave I am and how near I may be to sin, and fall into temptation. I am not afraid of falling, but keep as far from it as possible. I mean as far from the edge of the precipice as you can. By so doing all will be well. You can do this by going with no one who keeps evil company. Think of father, grandfather, and grandmother and the little angel sister who have crossed over the River, and are waiting for you on the other side. Think, what would they say of your deeds? Life is a garden; it is full of plants. We have the plants of jealousy, anger, and hatred; love, peace, and goodwill are the plants of the Savior. No thorns or thistleweed are in the garden of our Lord, but the garden of this world is full of it. This world is the preparatory garden. We must endure the thorns, thistles and briers. Bear them bravely, and every sore and prick God will heal. His nail prints were worse than the pricks in our bodies will be. Our agonies are bad will be severe at times, and we will almost give up, at times, but we must look upward and onward thinking of our Savior's agony, his excruciating pain, his suffering. It is enough to rend each heart, bow every head, and bring groans from the strongest, to think of our Savior a man free from sin, to suffer as he did, and all by a professor of his name betraying him. This is enough to cause man to never trust any one after thinking that man betrayed one so free from sin. How will man treat us? How will we appear. This life is full of snares. Oh how many times we sin unknowingly, how many times we are accused of things we have not done. What must we do? Where can we go in time of need? Man is fickle; we can not trust him.

There is but one to whom we can go. He will hear us and heal us. "Take it to the Lord in prayer." He is in the form of man, but how noble, how grand His attitude. How enduring he is, takes all our burdens, still he is not weighed down, always ready to help us in times of need. Go to him, dear brother, and all will be well. May God bless you and my mother. I remain your sister,

ESTELLE M. LINK.

Inconsistencies.

If we have been close observers of the teachings of the law of Christ and his apostles, it would seem that they harmonize throughout far better than does the teachings of some theologians in this day. Some seem to think—yes; they even go so far as to teach that if you do not stand identified with their organization you are eternally lost; and not only that, but that others have no authority to organize and baptize, to solemnize marriages and perform other duties that devolve upon the minister of the gospel. I wonder how they found it out so recently. Since the brethren declared their independence, I thought that "God was no respector of persons, but he that feareth him and worketh righteousness was accepted of him" But inconsistency steps in and says you don't belong to our church. Oh, how long, O Lord will it be thus.

Jesus says he that doeth the will of my Father which is in heaven shall enter into the kingdom of heaven. But some would say he that belongeth to our church and doeth the will of the church shall enter in. Is this consistent, sound, logical reasoning? If so, I fail to see it. Now my fellow teachers in Christ, I hope you will consider this from a Christian standpoint before you cast us off as some claim.

"Blessed are ye when men shall revile you and speak all manner of evil against you falsely for my sake, for great is your reward in Heaven."

Jesus says, "I Judge no man, but the words which I speak shall judge him in the last day."

I wonder if Peter has given the keys to some special organization; if so, when did he deliver them up? I heard a minister say not long since that when a church disfellowshiped a member that he was bound in heaven. I wonder how he knows. For instance, a brother prays and sings in a different organization from his own, and the church demands an acknowledgement of him but he fails to acknowledge, because Paul says, I would that men pray everywhere. But he is cast out for doing that which the gospel demanded of him. Surely that man is not thrust out of the kingdom. Is that consistent dealings?

But they say to us you have no authority—where did they get theirs? From that little organization in Germany? Was there any more of God's grace resting on the organization in Germany than there is no one in America? If so, I suggest that we all emigrate.

Do you not know that 1708 years of the Christian era had passed before that organization was effected. They say we have no authority to baptize. What was the nature of things in 1708 when those seven counseled together relative to baptism? Not one had bee baptized by trine immersion. Six were Lutherans and one a Presbyterian. Now for the authority. They cast lots to see who should be administrator, and on whom the lot fell has forever been kept a profound secret. He was not baptized prior to his baptizing these others.

What has become of the good people who lived and died in the 1700 years prior to this organization? Only 178 years since it was affected.

Does not the laws of our land recognize an organization of Christians in 1880 just as much as one in 1708? Is not a church organized in North Manchester, Ind., U. S. A., in 1885, just as much authority from heaven as one in Germany in 1708? Please don't throw up the qustion of our authority any more.

Is it consistent for a divine to preach that trine immersion is a legal tender in all climes, and then will not receive a member from the Brethren church without baptizing them over? Is it consistent with the teachings of the Bible for a man to pass sentence against a sister whose moral character has never been reproached while she has obeyed all the declarations of God's word, discharged all her Christian duties; but wore a hat that cost $1.50 and her opposer wearing a $40 overcoat. Now I am not finding fault, but where is the consistency? Some people find fault with others because they have things in style, as they call it, and at the same time tolerate it at home. Those living in glass houses would better not throw stones.

All persons claiming that we, the Brethren church have no authority, and that her ministers are not duly authorized to perform all ministerial labor, are wonderfully ignorant or they are maliciously misrepresenting our cause. Which is it? Will Bro. I. J. Rosenberger please arise and explain?

WM. W. SUMMERS.

It is disowning my belief, wronging my soul, and giving the lie to God, to think but for a moment that His mercy in Christ is not above all my sins—REV. T. ADAMS.

God will stand by his laws. It is no use to violate God's laws and run. Sin brings guilt and God will find the guilty man, though he flee to the ends of the world.—CASTLE.

Look on the Bright Side.

By the tugging and pulling which has been going on to get our College Debt removed, I have feared that some might become discouraged.

I keep discouragement away by thinking on this wise: God put it into our hearts to defend the right; we determined to try to do the best we could, and though He may suffer us to pass through a severe struggle that our rights may be established, He will surely not forsake us. No never! There are to many precious promises in His word, to justify any weakness of faith in this work.

Then dear brethren and sisters, let us look on the *bright side*, and remember that though we may have a hard time of it, rest will be all the sweeter, when at last we gain the summit.

Oh how glad we should be that He who is a discerner of the thoughts and intents of the heart, understands every motive, and witnesses every effort which we put forth for the advancement of His cause.

When surrounded by difficulties, and there seems to be nothing left of us but sighs and tears, the great treasury over which our loving Father presides is being replenished, and we will in due time reap, if we faint not.

Again: It seems to me that, if it takes such hard pushing and pulling to remove that debt, when once the work is accomplished, there will be a stronger tendency to judiciously manage the school, that its influences may be good, than if it had been paid easily by a few rich men.

Indeed, that fact alone, in my estimation, does very much brighten the future prospects for Ashland College.

It is said that divers before entering the diving-bell, to descend into the depths of the Sea, always try to make their safety more secure, by procuring the services of a brother or some other near relative, to take charge of the signal-rope, so we, when our children go out into the world to finish their education, would like to have them go where we could feel sure some one *interested* would take care of their moral and spiritual interests.

And may we not hope to realize and enjoy, these much desired benefits, when once the work gets under full headway at Ashland College? I expect it, and am going to try to use all available means to that end.

Hoping and trusting that the Lord will still stir us up, and make our duties as his children plain, I must conclude for the present.

LAURA SLOTTER.

Columbiana, O., 3-19-1886.

Past, Present and Future.

Where is yesterday? you ask. It has gone forever, freighted with its load of joys and sorrows, hope and despair, life and death, and as with tearful eyes we watch it going from us forever, we stretch forth our hands to detain it, but in vain—it is already beyond our reach, sailing rapidly towards eternity. As it disappears from our sight, and we realize it will never return, and think of the terrible load of pride, passions and folly that it bears how gladly would we recall it, but it is impossible. Today is a pure white tablet, bearing on its surface no mark or stain, upon which the recording angel writes our every thought, word and deed. The yesterdays have gone, the tomorrows have not come but the todays are here, and let us enjoy them, making them as bright as possible with kind words and deeds; trying in every today not only to be happy ourselves to make some one else happy; not sitting down in despair because the yesterdays failed to bring us the happiness we expected, or because they bear the record of the sins we committed, the wrongs we have done; not wandering with careless feet into the very haunts of misery and death because yesterday our tired feet, all bruised and aching stumbled in the narrow path that leads to a blessed tomorrow. What the tomorrows have in store for us none but the Ruler of the Universe knows. If we improve the todays as we should we will have no regret for the yesterdays, no fear for the tomorrows, but trust all to him who will tenderly lead us to that glorious tomorrow—a tomorrow that will last through eternity.—MESSENGER OF PEACE.